THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able to understand the difference between right and wrong—between the things of God and the things of man; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day."—JOSEPH SMITH.

No. 49, Vol. LXXIII. Thursday, December 7, 1911. Price One Penny.

TITHING.

THERE is a mistaken idea prevalent in the world, even among some of the Latter-day Saints, in regard to the important law of tithing. Many are of the opinion that this is a new law, originated and introduced into the Church in these last days by Joseph Smith. Tithing, however, is an ancient law, even antedating Israel, and its establishment in this dispensation of the fullness of times is only a restitution of one of those things which Peter declared must be restored before Christ shall be revealed in the clouds of heaven. (Acts 3: 20, 21.)

When Abraham met Melchizedek, king of Salem, an high priest, "he gave him tithes of all." (Gen. 14: 18-20.) Jacob made a covenant with God, saying: "Of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 22.) In these two quotations there is nothing to show positively that God commanded His children to observe this law, but the very fact that Abraham and Jacob paid their tithes, presupposes that the law had been given to them and they understood it and obeyed it. But the principle does not rest on a mere supposition. A little further on in the Scriptures we find that God commanded the children of Israel, through His servant Moses, to observe this law, consecrating unto the Lord one-tenth of all their substance. Listen to the Lord's own words: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. * * * And concerning the tithe of the herd, or of the

flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27: 30-31.) If there is still any question as to whether this law was made binding on the Israelites, it can be settled once and for all by noting the severe reproof the Lord pronounced upon Israel, through His prophet Malachi, for their non-observance of this law. He says:—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." (Mal. 3: 8, 9.) If neglecting the payment of tithes and offerings is robbing God, certainly it is violating His law. If a man robs his neighbor, he is breaking a law of the land; so, also, if a man robs God, he is breaking a law of God.

It might be argued by some that tithing was one of the laws of Moses, which was superseded by the law of Christ. But the Savior endorsed the payment of tithes, and declared that it should not be left undone. These are His words: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23: 23.) Tithing is an essential law of God, and it will remain in the Church of Christ until it is superseded by the higher law—the law of Consecration. Until the saints of God are able to live this higher law, the law of tithing is necessary for the temporal welfare of the Church, caring for the poor, etc.

Through obedience to the law of tithing, we become business partners with the Lord. Instead of investing our money in real estate or in stocks—which are very uncertain and liable to bring us a loss—we are investing with the Lord. Who could ask for a more competent and reliable partner? Would anyone dare to assert that an investment with God is insecure? Did not Christ say to "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?" Has not the Lord promised to "open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it," if you will invest one-tenth of your income with Him? Are we willing to take Him at His word? or do we, like the doubting Thomas, have to see before believing. Remember that those who believe without seeing are more blessed than those who will not believe until after they have seen. Let us take the Lord at His word and prove Him, as He declares: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast

her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." (Mal. 3: 10-12.) Remember this is the Lord Himself speaking through His prophet, and His promise is sure; "His purposes fail not, neither are there any who can stay His hand." "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10.) There are some of the temporal blessings God has promised to those who faithfully observe the law of tithing, or, in other words, these are some of the dividends paid on the investments made with Him.

We learn from one of the revelations given through the Prophet Joseph Smith that "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20, 21.) According to this revelation, we are given to understand that every law has a blessing, or blessings, attached to its faithful observance; and a penalty attached to its rejection or violation. There are many laws given from God to His children, and it is only reasonable to suppose that those who observe all of these laws will receive greater blessings than will those who only observe some of them. The observance of any one law will not bring salvation, although it will call forth the blessing upon which it is predicated; but in order to gain a salvation and exaltation in the kingdom of God, we must strive to observe every law that is revealed unto us, no matter what the cost. If the law comes from God, we can depend upon it that it is just and proper, and is for our good. It is only through the observance of all the laws and commandments of God that we can gain that perfection which Christ desired when He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.) The Savior attained to perfection through strict obedience to law, and that is the only way that we can reach that condition.

Now what blessings are predicated upon the law of tithing? We have already referred to the temporal blessings received through obedience to this law; let us now refer to some of the spiritual blessings. Malachi informs us that when Christ comes in the last days in the clouds of heaven, He will be "like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver. * * * For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 3: 2, 3; 4: 1.) A faithful observance of the law of tithing is a safe insurance against this great day of burning; for thus saith the Lord:—"Behold, now it is called to-day (until the coming of

the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning." (Doc. and Cov. 64:23.) If no other blessings were received through obedience to this law, this one promise or assurance from the Lord of deliverance from the fire at the day of burning would far exceed in value all the premiums we pay to Him as tithing.

The law of tithing is a good test for the saints of God. We might observe strictly all the other laws God has given us, but if we neglect this law, we are not worthy to be called His disciples. When the rich, young ruler came to Jesus and asked what he should do to gain eternal life, he was told to keep the commandments, which were enumerated to him by the Savior. The young man replied that he had kept them all from his youth up: "What lack I yet?" "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." (Matt. 19: 16-22.) I wonder how many there are in this day who, like the rich, young ruler, justify themselves by observing some of the spiritual laws and commandments, but neglect this great temporal law to their condemnation. Oh! that ye had the faith of Abraham, who took his beloved son Isaac and was about to offer him as a sacrifice unto the Lord, because he was commanded to do so. He did not hesitate because he could not see the wisdom of the Lord in making that great demand upon him; but the Lord spoke, and Abraham set to to fulfill His command, without asking the whys and the wherefores. What a contrast in the faith of Abraham and the faith of the young ruler referred to. Jesus said: "If ye were Abraham's children, ye would do the works of Abraham." We are not commanded to make the same sacrifice that Abraham was, neither are we required to sell all that we have and give to the poor; but we are commanded to give one-tenth of our income to the Lord, and if we will do this, He will pour out His blessings upon our heads, and we will rejoice in the knowledge that we are doing our duty along this line. This year is fast drawing to a close. Before it expires, let us make sure that we are square with the Lord, that we may not be listed on his books as robbers, but that our records may stand clear before the Giver of all good gifts; for some day the books will be opened and we shall all be judged out of those things which are written in the books.

Preston, England. JOEL RICHARDS.

KEEP close to duty. Never mind the future, if only you have peace of conscience, if you feel yourself reconciled and in harmony with the order of things. Be what you ought to be; the rest is God's affair.—H. F. AMIEL.

BIRTHDAY IS MOTHER'S DAY.

[THE following interesting article, by Elder Heber J. Grant, appears in the *Improvement Era* for November, 1911. We feel sure that the many friends of the former president of the European mission, and the readers of the *Star* generally, will be pleased to read something from the pen of Elder Grant, and therefore reproduce the article.—ED.]

I recently read the book *The Happy Habit*, by Mr. Joe Mitchell Chapple, editor of the *National Magazine*. The chapter "Birthday is Mother's day," I have much pleasure, by the kind permission of Mr. Chapple, in quoting in full for the benefit of *Era* readers, hoping it may give them as much pleasure as it gave me.

"It is no idle sentiment that national destiny is to-day governed by the women in the homes. On my birthday it seems as if I am closer to her who gave me birth than at any other time, and her memory comes like a benediction in the quiet hours of meditation. All day long I seem to feel her hand upon my brow, her gentle eyes looking deep into my soul with a smile which reflects the very sunlight of heaven.

"Inspired with the memory of mothers at home, how can our heart's ideal falter?

"Looking backward over the years, into the dim past, one day of my childhood stands out somehow beyond all the others. I was playing in the sandpile under the maples, when my mother called me. I toddled toward her, and she clasped me to her breast, saying (how well I remember the words)—'This is your birthday, my boy,—no longer my baby.'

"And I remember the answer I made: 'Why can't I allus be your baby? Ah! little did I understand!

"The succeeding birthdays we were alone together. Few words sufficed; mother and I did not talk with mere words. * * * She taught me to love the old flag for which her brothers had died, which was always brought forth to grace my birthday. She taught me to be kind, and to try to live well every day—alas! that far-off Eden!

"Then birthdays came when the serious work of life was taken up. The drives in the prairies of the West whitened with buffalo bones—marked trails of the departed bison—among cooing plovers and nodding wild roses. Here, close to the real vastness of primeval nature, I have communed with my mother and drank deep of the love that no human relationship can supplant. The symphony of bird song and rustling leaves brought the great mysteries of the infinite close to the finite touch. In God's own temple we worshipped, she and I.

"Never have I seen a frown on that sweet face. Awaking from the turbulent delirium of fever, I saw bending over me two tender blue eyes; when I slept again, weak and weary, those wells of tenderness still watched over me. Tears—yes, let the tears come, for they water the fragrant flowers of memory. All I am or can ever hope to be I owe to that dear one. And all our nation is to-day or will be in the future we shall owe to the mothers.

"Here's a birthday toast: 'God bless and make us ever remember them—the living and the sainted mothers.'"

I fully concur with the author that "It is no idle sentiment that national destiny is to-day governed by the women in the homes," and firmly believe that by the women of our nation finally will be

worked out for the nation's benefit the solution of many of the greatest problems, the greatest of which in my opinion will be the final banishment of the liquor traffic from our great country as complete and perfect as the banishment of the slave traffic. Right here and now I desire to digress long enough to express my hatred of this traffic in a few of the forceful "hates" from the well-known statements of ex-Governor Hanly of Indiana:

"Personally, I have seen so much of the evils of the traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartaches that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase * * * I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

"I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in the republic, so I sometimes seem to see the end of this unholy traffic; the coming of the time, when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

Again quoting from Mr. Chapple: "Inspired with the memory of mothers at home, how can our heart's ideal falter?" With how much more force will the son of the noble and true mother be inspired to carry out his noble ideals when that mother who was so near and dear to his heart, and who was the main-spring to inspire him with noble thoughts and ideals, has passed from life! When such a mother has gone to a glorious reward, his strongest incentive comes from an intense desire to so live that his every act may meet with the loved one's approval, and also from the undying hope that he can so live that when life's battle is o'er he will be worthy to meet and associate with her throughout the countless ages of eternity. There is not a shadow of doubt on his mind that she has earned her crown and received the right to dwell forever with her Savior. I too can say of my mother with Mr. Chapple of his mother: "She taught me to love the old flag * * * She taught me to be kind, and to try to live well every day—Alas! that far off Eden!" And oh! how I do hope and pray with all the power of my soul for strength to live up to her teachings. Often in public and in private I have acknowledged that all I am or ever hope to be of real and lasting worth in this life, I owe to the teachings and example of my mother. It is a pleasure to repeat and endorse without reservation the closing tribute and splendid toast with which the author ends his chapter: "All that I am or hope to be I owe to that dear one. And all our nation is to-day or will be in the future we shall owe to the mothers." "Here's a birthday toast: God bless and make us ever remember them—the living and the sainted mothers."

Mr. Chapple's inspiring words brought tears to my eyes, and

will no doubt do so to the eyes of others who, like myself, have been called upon to part with a noble mother. The poem "To My Son," is a splendid companion piece to "Birthday is Mother's day" and with pleasure I quote it:

TO MY SON.

Do you know that your soul is of my soul such a part,
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother like son" is a saying so true,
The world will judge largely of mother by you.

Be yours then the task, if task it should be,
To force the proud world to do homage to me,
Be sure it will say when its verdict you've won,
She reaped as she sowed. Lo! This is her son.

MARGARET JOHNSTONE GRAFLIN.

If the ability were mine, it would be used to impress, beyond the power of time to efface, upon the heart of every son the fact that he is "fibre and core" of his mother's heart, and to inspire him with all the power and determination of his being to make "the proud world" do homage to her who offered her life as a sacrifice, if need be, on the altar of love, that he might have birth.

HEBER J. GRANT.

IT is a good thing to be actuated by a noble purpose, for he who has no purpose in life will never accomplish much. He who has a purpose will need pluck to execute this purpose. Constant striving despite discouragements, show one to have the quality of perseverance, without which few, if any, ever succeed, but with which great success is attained by many. He who holds to a good and worthy course when obstacles beset his way, and dangers threaten his safety, reveals a nature that relies not upon luck, but upon effort, and merits a success that comes not to those who decapitate the word of pluck. Many would gladly carry in their basket of good fortune the good fruit of perseverance, if it would only roll into it through the little door of luck; but that fruit is not harvested in that way. Diligence and constancy win where luck fails. Many a one has risen to positions of usefulness and honor by dint of effort and resolute striving against fearful odds, while others who have much in their favor have failed because they depend on objective conditions; on luck instead of pluck and push. If you would rise in the world, inscribe on your banner, Pluck, Push, and Perseverance.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 7, 1911.

THE ORTHODOX HELL.

THE belief in an eternal hell, where an overwhelming majority of the human family are to suffer the most awful punishment, is in these days entertained by a continually decreasing number of people. It was commonly taught throughout almost all Christendom until the closing decades of the last century. Even to-day it is not by any means entirely abandoned, but is still believed in by many people, more especially in places that are remote from great centres of thought and progress. A belief in the eternal torment of the unsaved was for many centuries regarded as a cardinal tenet of the so-called Christian faith. Thousands of men who were regarded as ministers of the gospel, in this and other lands, taught and defended this terrible doctrine, with all the energy of their being, throughout that time. Yet the leading preachers of to-day have either announced their disbelief in the same, or else maintain a discreet silence regarding it. Within many of the churches that in other days resounded with fearful portrayals of the horrors of an eternal hell, scarcely a reference is now made to the disagreeable subject. Men of enlightenment and culture are finding themselves more and more unable to reconcile such a belief with the ethical conceptions of modern times. When the attempt is made to reconcile it with a belief in the wisdom and justice and Fatherhood of God, then most people feel themselves compelled to renounce the doctrine, if not the entire religious system of which they conceive it to be an essential part.

An eternal hell was indeed one of the most indispensable tenets of the belief of the apostate churches. When the true gospel became corrupted and the authority of God was taken from the earth, the churches that arose in the place of the true one were sorely in need of something to commend them to the attention and support of the people. When the gifts and blessings that were possessed by the true Church were withdrawn, the churches had no positive, spiritual blessings to bestow. To pretend to be able to save their members from the terrors of hell became the solitary apology and justification for their existence. Throughout the Middle Ages and until the last century, therefore, the natural desire to escape from the same constituted the chief inducement to the people to become members of the different churches. The preachers drew fearful pictures of the horrors of

the damned, exerting all their powers of thought and speech to make them so intensely terrible that people would be moved, out of sheer regard for their eternal safety, to heed their teachings. Under such conditions, many were led to reform their lives, in order to escape from hell, rather than from any true regard for God and righteousness. While such unworthy motives may in some instances have led to a reform of the lives of individuals and communities, yet they fall far beneath the spirit and dignity of that worship which is acceptable to the Lord and which is necessary to secure His approval and blessing. It must be admitted, however, that throughout the dark ages, when the light of the true gospel was not upon the earth, such teachings did exert some restraining influence upon the lives and conduct of men. Indeed it is recognized by religious teachers of the different sects that the growing disbelief in the doctrine of an eternal hell is one great cause of the diminishing numbers and influence of the various churches in modern times. Such a result was foreseen by many of the clergy, who labored hard to stay the tide of infidelity and maintain the old doctrine that had brought so many within the churches and caused them to remain there. A cynical writer very aptly says: "The churches deplore the loss of hell, but they are powerless to restore it."

A few quotations from some of the most eminent preachers will give some idea of the awful pictures of eternal misery that were presented to the minds of the people. Some of them are extremely lurid, and their advocates seem in some instances to have gloried in the very horrors that they depicted. Even as early as the beginning of the third century we find that Tertullian, one of the Latin fathers of the church, expressed himself as follows: "At the greatest of all spectacles, the last and eternal judgment, how shall I laugh, rejoice and exult when I behold so many proud monarchs groaning in the abyss of darkness; so many magistrates liquifying in fiercer flames than they ever kindled against Christians; so many philosophers blushing in red-hot fires with their deluded pupils." Some allowance may be made for these words when we remember the persecutions to which the early Christians were subjected. As time went by the rigors of hell kept steadily increasing, as we shall later see. Calvin, the great advocate of the doctrine of election and predestination, who believed that the Almighty created the wicked specially for destruction, thus speaks of their punishment: "Forever harassed with a dreadful tempest, sinners shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings; terrified by the thunderbolts of God, and broken by the weight of His hand." The Rev. Jeremy Taylor, an eloquent and cultured English minister of the seventeenth century, and a follower of Calvin, said: "Husbands shall see their wives, parents shall see their children tormented before their eyes.

* * * The bodies of the damned shall be crowded together in hell like grapes in a wine press which press one another till they burst." The Puritans entertained very strong views as to the rigors of the infernal regions, as is shown by some of their earlier works. Wigglesworth, one of their most popular writers in early Massachusetts, speaking of those who were sincere but did not belong to that church, said: "Their righteousness is sin that deserveth shame and meriteth damnation."

Jonathan Edwards, a noted American divine, used to preach the wrath of God and the fires of hell with such fervor as to cause men and women to faint in terror. One of his sermons contains the following: "The world will probably be converted into a great lake or liquid globe of fire in which the wicked shall be overwhelmed; in which they shall be tossed to and fro, vast waves of fire continually rolling over their heads. Their heads, eyes, tongues, hands, feet, loins, vitals, shall be forever full of a melting fire fierce enough to melt the rocks and elements; and all this forever and ever without any end at all—and never be delivered. Imagine yourself cast into a fiery oven. What horror you would feel, and how long would a quarter of an hour seem! How much greater the horror if you knew you had to endure it a year. How your hearts would sink if you knew you must bear it forever—that after millions of years your torment would be no nearer an end!"

Rev. Dr. Finney, another American theologian and revivalist, had equally forcible views of the future in store for the unbelieving. The following statement is found in one of his sermons: "There are chains of darkness, thick, heavy, hard, smothering as the gloom of blank despair; chains strong as the cords of omnipotence, hot as the crisping flames of vengeance, indestructible and eternal as justice. With chains such as these, every iron link burning into the throbbing heart, is bound each doomed, damned soul on a bed of burning marl under an iron roof riven with tempests and dripping with torrents of unquenchable fire, and all this forever!"

Dr. C. H. Spurgeon, in his day one of the most eloquent and popular Baptist divines of London, some thirty years ago declared: "When thou diest thy soul shall be tormented alone—that will be a hell for it. But at the day of judgment thy body will join thy soul and then thou wilt have twin hells, thy soul sweating drops of blood and thy body suffused with agony. In fire exactly like that which we have on earth thy body will be, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil will play forever his diabolical tune of hell's unutterable lament."

Rev. Gardner Spring, a Boston clergyman, a contemporary of Dr. Spurgeon, said as follows: "When an angry God, who has access to all the avenue of distress in the corporeal frame, and all the inlets to agony in the intellectual constitution, undertakes to

punish He will convince the universe that He does not gird Himself for the work in vain."

Perhaps the most repulsive phase is that wherein the righteous and even God Himself, are said to derive pleasure from the awful sufferings of the damned. Jonathan Edwards once said: "The sight of hell torments will exalt the happiness of the saints forever. * * * It will make them sensible how happy they are. A sense of the opposite misery, in all cases, greatly increases the relish of any joy or sorrow."

We may well turn with feelings akin to loathing from such fearful libels upon the character and purposes of God. Surely such teachings prove conclusively that those who gave expression to them were destitute of the Spirit and authority of God. What feelings of gratitude should fill our bosoms as we read the revelations that our Heavenly Father has given in these days as to the ultimate destiny of the human family. Through these we learn that He has not created any of His children to torture them eternally; but has, in His glorious gospel, provided the means whereby they may all be saved at last, and enjoy an eternity of happiness. Those who wilfully sin will be punished, according to their deserts; but when the penalty is paid, and the sinner is convinced of the error of his way, and sincerely repents, then infinite law is satisfied, and the repentant one obtains deliverance and salvation. "Everlasting punishment" is God's punishment; it is the punishment that God inflicts, and He is everlasting. But He is just and merciful, and will punish none beyond their deserts. His punishment of the sinner has nothing of vindictiveness in it. On the contrary, it is remedial and corrective, and designed to bring His children to a consciousness of their true condition, that they may forsake evil and learn to live in harmony with those laws which have for their object the happiness and perfection of all.

H. I.

President Brigham Guy Thatcher and his wife, Florence B. Thatcher, have been honorably released from their labors in the Netherlands-Belgium mission. They left Rotterdam for London on 22nd November, 1911, and sailed from Southampton, by the s.s. *Olympic* on 29th November.

JUSTICE AND MERCY.

One of the greatest revelations ever given to man is that contained in the seventy-sixth section of the Doctrine and Covenants. The idea of infinitely varied degrees of reward in the hereafter, according to the exact principles of justice and equity, is a source of gratification to the Latter-day Saints, but meets with much opposition from the world generally. There is an indisposition in many minds to believe that God will dispense justice with any-

thing like exactness, or that our actions are to be weighed with our responsibility, in the scales of perfect justice. The prevailing misapprehension relative to the divine attributes is in no way better illustrated than in the hazy conceptions that are entertained of the principles justice and mercy. The two, taken conjointly into consideration, form an excellent standpoint from which to view the comprehensive nature of the plan of salvation.

At first sight, these principles seem almost to be opposed to each other. If mercy prevails, it is supposed to supersede justice, which is commonly regarded as wearing a stern aspect. Conversely, where justice is put into operation, mercy is thought to have no place. Certainly we do sometimes hear of justice tempered with mercy, but generally in the sense of a reduction of the sentence that justice itself demands—which of course implies that in order for mercy to exist, justice must be discounted, no allowance being made for the proper, independent existence of each. We cannot for a moment suppose that such will be the case with God. Justice is in itself a perfect principle. If mercy opposed it, would it not be a great evil? We cannot conceive of one right principle working in opposition to another. Truth cannot clash with truth. Neither can anything be in opposition to that which is good except it be evil. What is the opposite of justice? The answer in a word would be, injustice. Is mercy injustice? No. If, however, mercy were allowed to trespass upon the rights of justice, injustice would result. What is the opposite of mercy? We might say cruelty. Is justice cruel? No. But if mercy were allowed to prevail over justice, so that the negligent and sinful were equally rewarded with the righteous, the result would be injustice. Moreover, in such a case, not only would mercy rob justice, but mercy itself could no longer be regarded as a principle of right, inasmuch as it countenanced sin; and offered no inducement to righteousness.

At this point the objector might say: you have yet to show how these two principles can operate without in any way trespassing upon the other. This is a most important point and is illustrated clearly in the parable of the prodigal son. When the faithless one had abused the privileges bestowed upon him and suffered the consequences, he realised his folly, and, recognising his miserable condition, he humbly determined to go to his father and place himself entirely in his hands. That the father was well endowed with the attribute of mercy is clearly evident from the manner in which he received his son, showing that he was willing to forgive him and grant him another opportunity to improve himself. So conspicuous did the principle of mercy appear in this case that the faithful son thought an injustice had been done him thereby, and he accordingly complained to the father of the generosity shown to the prodigal. Here we arrive at the crucial point. It then became necessary for the father to show whether

or not he could justify the great mercy he had shown to his wayward son, and yet fulfill the requirements of justice in the case of both. Witness his reply:—"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead and is alive again: and was lost and is found." The inference seems quite clear. The father justified his course of action. To the faithful son he said: "All that I have is thine." No such promise was made respecting the prodigal. Mercy had the power to blot out his sins, so that they should no more be remembered against him. but could not bestow the blessings which would accrue from faithfulness alone. He repented. Mercy reinstated him. Justice then gave him the opportunity to launch forth on new lines of progression and to enjoy the benefits thereof. But justice had already highly exalted the faithful one. The prodigal could never entirely obliterate the evil effects of his past sins. In any case, notwithstanding the exercise of mercy, long perseverance would be necessary before the high standard already attained by the obedient son could be reached, during which time the latter, if still faithful, would be yet further progressing and receiving the ever increasing rewards of justice. Here then is illustrated the perfect balance of justice and mercy, and the inviolable claims of each of these two divine principles.

Sheffield. JAMES R. BARGH.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Armagh (Irish conference) on Wednesday, October 11th, 1911, when one soul was added to the fold. Elder P. J. Welch officiated.

On Saturday, October 21st, 1911, at 106 Ann Street, Belfast (Irish conference), there was a baptismal service, at which two were added to the fold. Elder S. L. Corbridge officiated.

Thanksgiving Day at "Deseret."—Thanksgiving Day was fittingly celebrated by the elders and saints of the London conference at "Deseret," High Road, South Tottenham, on Thursday, November 30th, 1911. The usual sumptuous repast was partaken of by the elders of the conference and several visitors. In the evening, before a good-sized audience of saints and friends, an excellent program was rendered, with President McCann as chairman. The numbers were well rendered and greatly appreciated by those present. A feature of the evening was an oration by Elder G. W. Carlisle, which was a rare treat. He dwelt on the vicissitudes of the Pilgrim Fathers, and compared them with the early experiences of the Latter-day Saints.

Swiss and German Mission.—President Thomas E. McKay, of the

Swiss and German Mission, under date of November 20th, 1911, writes from Hamburg as follows:—"We are now making another visit to the branches in Germany. Have already visited and held meetings in Stuttgart, Heilbronn, Pforzheim, Karlsruhe, Darmstadt, Cöln, Barmen, Herne, Bielefeld, Einbeck, Hanover, Kiel and Lübeck; Sunday school and two meetings in Frankfurt and Braunschweig, and yesterday we attended a Sunday school and two meetings here. We hold a concert to-night. We have also held three conference Priesthood meetings. Six of these cities you will notice are in Prussia. Have had no trouble as yet. The meetings have been exceptionally well attended. The elders, members and friends are feeling fine. In our Sunday school here yesterday there were two hundred and twenty-eight present, ninety-five and a half per cent. punctual. It is one of the best conducted Sunday schools I have ever visited. There were about two hundred present at the afternoon meeting, and over two hundred and sixty last night. One hundred and eighty-two friends attended the three services. The choir here is one of the best, if not the best, in our mission."

Making Friends in South Africa.—On Friday, November 10th, 1911, President Gottlieb Blatter, of the Transvaal conference of the South African mission, in company with Elders E. P. Chipman and C. Byron Whitney, now laboring in the Johannesburg branch of the conference, visited the city of Pretoria, where an invitation had been given to them to address a local society of Evolutionists, on the subject "Mormonism." A good-sized audience greeted the elders, and all seemed to have come with a desire to learn the truth and gain a correct idea of the subject discussed. After discourses from the elders, which lasted more than an hour, the time was given over to questions, all of which were answered to the satisfaction of those present. In his closing remarks the chairman commented upon President Blatter's answer to the question: "Where is God?" and took occasion to remind the audience how often great and troublesome questions could be answered in the most simple manner. Hearty thanks was also tendered the elders, with an invitation to address the society at some future time. The elders feel that the evening closed with a victory for the truth, and that many friends were made for the work of the Lord in the city of Pretoria.

Arrivals.—The following named missionaries for the European mission arrived December 4th, 1911, per s.s. *Virginian:* Warren S. Tew, Mapleton, Utah; Elbert E. Waite, Amos Roy Cook, Syracuse, Utah; Isaac C. Wood, Woods Cross, Utah Ira N. Kendall, Uintah, Utah; William C. Jefferies, Grantsville, Utah; Lawrence J. Clements, Christian O. Jensen, Berger E. Lundevall, Swen Swenson, Salt Lake City; Earl Weaver, Preston, Idaho; Thomas

A. Baylis, Logan, Utah; William A. Noble, Leland F. Pilkington, Smithfield, Utah; Roscoe C. Merrill, Richmond, Utah: Verner A. Powell, Sunnyside, Utah: William Sessions, Layton, Utah: Samuel Russon, Lehi, Utah; David P. Frost, Grouse Creek, Utah; Willard E. Rigby, Louis L. Driggs, Driggs, Idaho; Thomas Martin. Benjamin Spence, Evanston, Wyoming; Charles H. Smith, Fairview, Idaho; Frederick J. Bradshaw, Richard D. Bradshaw, Magrath, Canada; Alfred A. R. Capener, Riverside, Utah; Job Welling, Roy H. Peck, William H. Stayner, Fielding, Utah; Charles J. Welch, Cowley, Wyoming; Jacob Messerly, Montpelier, Idaho; Mark M. Bingham, Maeser, Utah; Milton H. Harris, Cardston, Canada; Gottlieb Hubschmid, Paris, Idaho; H. Harry Madsen, Murray, Utah; Jens M. Jensen, Manti, Utah; Parley H. Johnson, Spanish Fork, Utah; J. Verner Nielson, Hyrum. Utah; Wallace E. Malstrom, Midvale, Utah.

Appointments.—The missionaries who arrived for the British mission, December 4th, 1911, have been appointed to labor in the following conferences:—Elbert E. Waite, Verner A. Powell, Bristol; Warren S. Tew, Leland F. Pilkington, Birmingham; William A. Noble, Samuel Russon, Charles H. Smith, Irish; Willard E. Rigby, Alfred A. R. Capener, Leeds; William H. Stayner, Liverpool; Ira N. Kendall, Earl Weaver, Benjamin Spence, London; Job Welling, Manchester; Frederick J. Bradshaw, Richard D. Bradshaw, Lawrence J. Clements, Roscoe C. Merrill, Newcastle; Amos Roy Cook, Norwich; Thomas Martin, William Sessions, Nottingham; David P. Frost, Thomas A. Baylis, Scottish; Isaac C. Wood, William C. Jefferies. Roy H. Peck, Sheffield.

Successful Socials.—On Friday, November 17th, 1911, Thrift Hall, Pasture Street, was filled with the saints and friends of the Grimsby branch (Hull conference), in honor of the departure of Elder Don C. Loveland, who has received an honorable release from his labors here after being presiding elder for the past nine months. An excellent program was rendered, after which a beautiful dressing case was presented to Elder Loveland from the saints and friends. Games were played and light refreshments were served. Those present spent a very enjoyable evening, and all joined in wishing Elder Loveland Godspeed on his homeward journey.

An enjoyable farewell social in honor of Elder William B. Pendry, who is leaving for Zion, was held at the Trades and Labor Hall, Lower Street, Stroud (Bristol conference), on Thursday evening, November 16th, 1911. The main feature of the program was a "Children's Operetta," under the direction of Sisters White and Gobey. During a short intermission refreshments were served and social chat was pleasantly indulged in by all present.

On Saturday, November 25th, 1911, at 106 Ann Street, Belfast (Irish conference), there was a social held in honor of Elders W. H. Bolton, S. L. Corbridge, V. J. Danielsen and Joseph A. Smith. The former three are soon to return home, while Elder Smith is to be transferred to Scotland. An excellent program was rendered, after which light refreshments were served by the Belfast Relief Society. The brethren were all given suitable presents as tokens of love and esteem from the elders.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVIII.—A CLUSTER OF GEMS.

I. VITALITY AND PROGRESSIVENESS OF THE KINGDOM OF GOD.

1. Shown by the parable of the mustard seed (Matt. 13: 31, 32; Mark 4: 30, 32; Luke 13: 19).
2. Also by the parable of the leaven (Matt. 13: 33; Luke 13: 21).
3. The lesson in each: (a) The living seed, however small, possesses capacity for development. (b) Development and power characteristic of life. (See I. Cor. 5, 6, 7; Gal. 5: 9). (c) The contagion of good illustrated by the leaven; contrast the contagion of evil (Matt. 16: 6-12; Mark 8: 14-20; Luke 12: 1).

II. RICHES OF THE KINGDOM HIDDEN FROM THE CARELESS. Illustrated by—

1. Parable of the hidden treasure (Matt. 13: 44). (a) The story. (b) The lesson—search required; (compare Prov. 2: 4); the price of the treasure—*all that he hath;* (compare Matt. 19: 21).
2. The pearl of great price (Matt. 13: 45, 46). (a) The story—Observe that the merchant was in search of *goodly pearls.* (b) The lesson: ability to recognize the pearl of price. Compare price and value; cost and worth; in worldly affairs they are distinct, though alike in the things of the Kingdom.

III. EVIL AND GOOD SIDE BY SIDE. Illustrated by—

1. Parable of the drag-net (Matt. 13: 47-50; compare 22: 10).
2. Parable of wheat and tares. (See Lesson 17).

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.